

# THE CHRISTIAN CENTURY

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

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Number 12

## Where Hope Has Failed

WITH HOW MANY PHANTOM ASSURANCES HAS THE HUMAN SOUL CHEATED ITSELF IN ITS LONGING AFTER IMMORTALITY! NO DREAMS ARE MORE HAUNTING OR MORE FLEETING THAN THOSE WHEREWITH MEN HAVE TRIED TO COMFORT THEIR LONGING HEARTS AS THEY CONTEMPLATED THE FUTURE.

Mention has already been made of the Semitic lack of clearly defined ideas on this theme. Yet even the Hebrews, unprovided as they were with any valid hopes of future life, could not quite gain their own consent to picture the dead as instantly blotted out of being. Rather they thought of them as going down into Sheol, the insatiable, but only gradually fading out into the pallid and inert existence of the shades.

From that increasingly inert condition, which withered at last into nothingness, the soul might be roused to brief attention by some notable arrival in the twilight, as when the mighty king of Babylon was brought, disrowned and humbled, to Sheol. It was even held that by some tremendous spell they might be summoned back to the upper air, but only for a fleeting hour. All this was too nerveless a conception to count as more than a fragment of belief, flung to eager questioners over the mystery of death.

Nor did the ideas of the Greeks in their earlier and purer form find embodiment in any satisfying views of the future. Religion with them was not a formal system imposed from without, but it sprang as a social impulse from within. There was no organized authority which could construct standards of faith or dictate the proprieties of religious etiquette. Only from chance utterances in the great classics can one gain vague hints of a somewhat shadowy world beyond death.

Thus, after Odysseus slew the suitors, Cyllenian Hermes summoned their shades, holding in his hand the wand that is golden and fair, wherewith he closes to sleep the eyes of whomsoever he will. Then he started them forth murmuring as they went, and he the helper went on leading them along the dark ways, past the streams of Oceanus, past the White Rock, along by the gates of the Sun, past the parish of dreams, till they came to the asphodel moor, where the spirits have their abode, the phantoms of way-worn men. Once only in Homer is there reference to the Elysian Fields, "where is no snow, and no wintry storm, nor ever the torrent of rains, but ever the light-breathing zephyrs Oceanus sends from the west with cooling for men."

One wonders if this may not have suggested to Tennyson his picture of the mystical island-valley of Avalon:

"Where falls not hail, nor rain, nor any snow,  
Nor ever wind blows loudly; but it lies  
Deep-meadowed, happy, fair with orchard lawns,  
And bowery hollows crowned with summer sea."

But neither in Homer nor the myth of Arthur were these blessed islands for the common race, but only here and there some great one of the earth, kin of the gods. There is no comfort in these dreams.

And if choice spirits such as Socrates and Plato pierced further into the gloom, and intimated to their followers some expectation of a more satisfying eventuality to the problem of life, their voices were but as winds upon the heights. The soul of that fine civilization remained untouched by any hope for the future. Robert Browning makes clear the wistful regret of even the best minds in Greece over this dreary outlook. He puts into the mouth of Cleon, "the poet of the sprinkled isles," the plaintive protest against the coming of death at the very acme of his enjoyment and success:

"I, the thinking, feeling, acting man, the man who loved his life so over-much,  
Shall sleep in my urn.—It is so horrible I dare at times  
Imagine to my need some future state revealed to us by Zeus.  
But no. Zeus has not thus revealed it. And alas  
He must have done so were it possible."

Turning from these vague illusions of the past, one is confronted with three suggestions from those who deny the probability of personal survival, yet would like to preserve as much as possible of the consolation it yields. The first is that though death ends the adventure of existence, it affords opportunity for a survival in the influence of a useful career. Denying Shakespeare's familiar words about the evil that men do, it is rather the fact that good has survival value that evil does not possess. Here then is the sure ground of life's extension. We live on in the characters of others whom we have aided to the upward path. This is the pleasing hope eloquently voiced by George Eliot:

"So shall I join the choir invisible of those immortal dead  
Who live in souls made better by their presence,  
And whose music is the gladness of the world."

Perhaps this ought to satisfy. It is a very noble longing. Is there something selfish in the wish for personal survival? Ought one really to be content with this continuing of life, not in conscious activity and attainment, but in the growth of life as a whole, made possible in some small manner by his own efforts while yet a dweller beneath the sun?

Again there is the theory that the individual, gaining the measure of completeness possible in the days of the flesh, goes back to God, the primal fount and source of life, to swell in however limited a way the totality of being. Thus from age to age the divine life completes itself through the added increment of the best the generations have produced. The individual ceases to be as such, but survives in the total complex of being.

But this conception of an all-absorbing God, who satisfies his cravings for completeness by the regaining of the best of the universe he himself has made, differs only in the level on which it is conceived from those outgrown traditions of monster deities whose worship was performed by providing them with sacrificial victims, animals or men, of their own making. Not this way does the open road to satisfaction lie.

And once more, there is the doctrine that men survive and find their immortality in a gradually expanding world, which goes forward from good to better and to best by

(Continued on page 9.)



# Faith and Modern Science

BY HENRY CHURCHILL KING

**Editor's Note:** Evolution and modern science are not inconsistent with the Christian religion, but are helps to faith, according to President Henry Churchill King, D.D., of Oberlin College, who spoke before the recent Panama Congress on "Christian Work in Latin America." Dr. King declared that there are Christian missionaries who are hindering the progress of Christianity by saying that any person who adopts the conclusions of science and historical criticism is not Christian.

He spoke with great earnestness of the importance of interpreting religion to modern men in terms of modern thought. The Congress had been discussing the alienation of the educated classes from the Church, and Dr. King said with candor that the reason for this alienation was the fact that the Church has not yet learned to preach to the educated classes in Latin America. There is nothing in modern science that need stand in the way of a man's accepting Jesus Christ.

The general theme for the day's discussion was the question of education. A wide and thorough survey of educational conditions in Latin America was made—conditions of education among little children, among boys and girls of high school age, among college students. The popular attitude toward education, the point to which public education has been developed, the attitude of educators toward religion, and the effect of the prevailing educational ideals upon the character of the people—these questions were considered with great care in a voluminous report presented by a commission of schools representing both Latin and Saxon America. The commission also made a report on the condition of evangelical schools in Latin America pointing out their strength and weaknesses and suggesting ways of improvement.

The most signal revelations of their investigation were those concerning the amazing degree of illiteracy in these countries, the anti-religious effect of much of the teaching furnished by the higher educational institutions and the inadequate equipment and manning of the Christian schools.

After a day of discussion President King summarized his impressions in an address a part of which follows: C. C. M.

**F**OR myself at least, and I have no doubt for many of you, six particularly significant facts stand out from our survey. First, the enormous illiteracy in Latin America—from 40 to 80 per cent, whole sections of the population quite untaught. Second, yet in many places there is a well organized system of education from elementary to university of high grade. Third, all observers bear witness to the marked leadership on the part of the highly educated men in Latin American countries, a leadership out of all proportion to their numbers. Fourth, there is unanimous testimony that these highly educated leaders are very generally abjuring religion as out of date. Fifth, the reports bear witness to the very inadequate training of the Christian community and especially of Christian leaders, both teachers and preachers. Sixth, there is evidently also dire need of industrial or agricultural training at certain points for the economic lifting of the people—need that is sure to be felt more and more as we press our work among the native Indian population.

#### • FOUR GREAT DEMANDS.

Corresponding to these particularly significant facts are, point for point, certain great demands. First, the enormous illiteracy makes it plain that our help is needed; missionary elementary schools are obviously called for and are likely to be for years to come. Second, the existence of a well organized system of education means that we must be able to put the missionary schools side by side with the best that the government can give and have the schools stand the comparison. Third, the marked leadership of the highly educated certainly means that we must, in some way, reach these educated leaders. Fourth, the fact that they very generally abjure religion as out of date demands that we make to them a modern approach, giving them a different conception of religion and a different conception of the relation of religion to the modern intellectual world.

I promised to return to one point, that if we are really to reach these educational leaders we must use the modern approach. Will you bear a very faithful word upon that subject? I came back sick at heart from the Orient partly because I found in India, China, and Japan that there were many excellent and godly missionaries who were standing square across the path of the educated Indians,



President Henry Churchill King, of Oberlin College.

Japanese and Chinese. They were saying, virtually, "You can not have anything to do with evolution and historical criticism and be a Christian."

#### RELIGION AND THE MODERN WORLD.

Well, a great German said years ago, "The wounds of knowledge can be healed only by knowledge," and you must make an approach to these men with a little different conception of religion than they have been used to,—a different conception of the relation of religion to the modern and intellectual world. I do not know anything in the modern intellectual world that forbids a man to be in the deepest and most true sense of the word a follower of Jesus Christ. I do not know a thing that need stand across his way, but we must make that clear to these men.

It must be clear that there are always two problems in asking concerning anything. How did it come to be? that is a question of process. What is it now? that is a question of meaning. These two questions are quite different. Science puts the first question first. When you have answered the question of process, the question of meaning, the ideal meaning, the ideal interpretation, is utterly untouched by all science can do. As Paulsen says by way of illustration, you

can look at a page of type and possibly tell how it came to be there without at all answering the question as to what it means.

I sometimes think of the way Courtney, then a member of the British parliament, when we were face to face with evolution in its relation to religion, put the thing: If evolution is true, I was a bit of protoplasm. If evolution is true, I was a mollusk. If evolution is true, I was an anthropoid ape. But, whether in the providence of God or by chance, after having been an ape I have now become a man. When I was an ape, I thought as an ape, but when I became a man I put away apish things.

#### A HIGHER EDUCATION NEEDED.

Fifth, to meet the inadequate training of the Christian communities and leaders we must obviously make decided gains at this point, and this calls for higher education of the first order, thoroughly permeated by the Christian spirit. Sixth, in view of dire economic need at many points, the missionary schools must do something to meet that need as situations demand.

The entire survey has made it clear in the third place, I think, to us all that at present we are meeting these demands in an utterly inadequate fashion. It is equally clear that it is impossible to meet these demands without co-operation on the largest scale. Human beings have been co-operating for ends of health in the last fifteen years to an extent undreamed of before. Shall we be able to co-operate for the abolition of the mosquito and the fly and the rat, and not be able to co-operate for the great ends of the Kingdom of God? How absolutely necessary such co-operation is, is to be seen at once, as soon as one thinks of the necessity that missionary educational institutions must, above all, do honest work, with all that that involves in staff and equipment.

It has been estimated that a "minimum efficient college" in North America for 100 students would require a \$300,000 endowment and \$200,000 for buildings and equipment. Think, too, of the increasing government comparison that all our educational institutions must more and more face. Think of the endowment and equipment required for such industrial schools as Hampton or Tuskegee, and then be sure that the only possible solution of missionary educational problems is a common educational policy

and superintendence, that means union secondary schools, union normal schools, union theological seminaries, union industrial schools and union universities.

#### OPPORTUNITIES IN LATIN AMERICA.

In the fifth place the survey suggests four special opportunities open to missionary education in Latin America.

First, an education that shall combine in unusual degree both the strength of

the Latin and the strength of the Saxon, both discipline and freedom.

Second, an educational system that shall solve more effectively than has yet been solved, perhaps, the paradox of the vocational and cultural.

Third, true union theological seminaries of high order that shall help at least to a national evangelical church or still better to a continental Christianity.

Fourth, the establishment of three great Christian universities in Latin

America that shall stand side by side with the great national universities to help them to still better work and to a still finer spirit. Such universities would require millions, undoubtedly, but it is a reasonable expectation that men who have drawn their wealth so largely from these countries should be glad to invest large portions of it in institutions that may send out leaders of the highest quality for the leavening of the life of the Latin American countries.

## Women in the Twentieth Century

A Summary of the Report of the Commission on Women's Work at Panama.

BY IDA W. HARRISON

(Chairman of the Commission.)

THE one time we are told Jesus was deeply moved in his spirit was when his critics came to him and asked of him a sign from heaven. They were already familiar with the signs from heaven that were daily enrolled before them. What they lacked was the open heart and diligent mind to read the meaning of the wonderful times in which they lived and his comment was: "Ye hypocrites, you can already read these signs from Heaven, but you cannot discern the signs of the times."

The reproach of Jesus to these people of old might be uttered afresh to every generation since. It is always easier to accept the lore of the Fathers and the traditions of the past than to understand and interpret the signs of our own times. Our God is a God of things as they are and there is no place in his work for easy acceptance of things of the past and for blindness to the conditions of the days in which we live.

No generation since the days when our Lord was on the earth has witnessed swifter changes and greater needs for adjustment to new conditions than the difficult and complex times in which we live. The Commission on Women's Work has attempted to pitch its report in the key of our own days, to do its work and thinking in twentieth century terms.

#### MODERN INDUSTRIAL CONDITIONS.

The meeting last night emphasized the home as the citadel of Latin life. We must not forget that women and children are thrust out of the home under modern conditions. The public schools and state universities are taking the place of education in the home and of the select private schools. From six years of age to twenty or more, the child passes from kindergarten to university, from one highly specialized teacher to another. The old question "What manner of child shall this be?" must be answered by the State as well as by the parents of the child today. How important, then, that women should be in touch with those who control education.

Women are thrust out of the home by modern industrial conditions. Olive Schreiner says: "Fully three-fourths of the ancient and honorable occupations of women have shrunk away forever and the remaining one-fourth still tends to shrink." These modern changes have brought perils especially to young women. The Commission advises co-operation with the many large women's organizations in order to develop a social conscience that will impel women to study

conditions brought about by the education and industrialism of today, and to create in them a sense of responsibility for safeguarding the womanhood and childhood of the nation. Allusion has been made to the necessity of literature for women and children. Biographies of women who have been the incarnation of the types of endeavor are recommended—Florence Nightingale, the patron saint of the noble army of nurses; Elizabeth Fry, in prison reform; Clara Barton, pioneer and founder of Red Cross work; Susan B. Anthony, advocate of Woman's Suffrage; Jane Addams, in settlement work; and many other noble women of our day.

#### WOMEN AND MISSIONS.

Emphasis is laid on the qualification and preparation of missionaries. We need women of faith, courage, adaptability, social gifts, thorough training and marked spirituality. We crave the finest and highest type of North American womanhood to go to this great and promising field. Their method should be to teach the truth as it is in Christ Jesus, and let it do its work, rather than to attack the Roman Catholic Church. The words of Melinda Rankin should be an example to us. She said: "It has been a fixed principle with me not to attack the Roman Catholic Church, but to present the truth and let that do its work. If you wish to enlighten a room you carry a light and set it down in it, and the darkness will disperse of itself."

A definite educational policy is recommended, which will make adequate provision for all ages, from the girl of tender years to the woman in the university—for kindergarten, primary, secondary, vocational and college training,—not forgetting special training for Latin women as teachers, social and evangelistic workers.

The necessity for higher Christian education for Latin women has been emphasized by much that has been said at this Congress. No one Board is able to furnish the facilities and equipment for such education. It is recommended, then, that in large centers of population, where there are sufficient primary and secondary schools to provide a constituency, that the various mission boards co-operate to establish Women's Union Colleges.

Evangelistic work should include the old lines of Bible women's work, district nursing, visitation in the homes, the following up of students of mission schools, and other methods of personal approach.

In addition to this, wherever the way is open, women evangelists should seek to cultivate women and children by teaching and preaching, and to carry the Gospel message, not only to our missions but to the great unevangelized fields of Latin America. What Miss Coop has said this morning in regard to her work among the Indians on the Isthmus is an example of what women can do in this line.

#### THE PRESENT NEED.

As far as possible, Latin American women should be employed in the social, evangelistic, and educational work of the mission. If the women of this great domain are to be reached and helped in any large way, it must be mainly done by their own countrywomen.

In view of all that has been said and many things yet unsaid, we feel that there must be large increase in all the lines of social service, education, and evangelization. The numbers of missionaries and teachers must be increased. The plants now in operation must be enlarged and more fully equipped and the great unoccupied fields in this continent of opportunity must be entered and evangelized.

A Swede was about to start as a missionary to India, when some of his friends tried to dissuade him, saying: "It is so hot there you can't live. Why, it is one hundred and twenty degrees in the shade." "Vell," said the man of faith, in great contempt, "we don't have to stay in the shade, do we?" It is just possible the Lord will make it hotter for folks who habitually hunt the shade than for those who get out into the sunlight where they can see to work.—Robert E. Speer.

I had a young man in my congregation who believed that he was refusing and rejecting salvation because of some unsolved problems. One day he determined to accept Christ as a Savior and afterwards settle his intellectual difficulties. But, as soon as he had made this decision, he found that his doubt had vanished. He thought that his blindness was intellectual; but his heart turned Godward, the veil was done away; and many a soul has had a like experience. A will to believe clears the mental vision. We see clearly when we are ready to see.—A. T. Pierson.

An atheist once asked Bishop Boyd Carpenter if he believed that Jonah was swallowed by a whale, and received the answer: "When I go to heaven, I will ask him." "But suppose he isn't there," the other persisted. "Then you ask him," was the quick retort.



# Dr. Lyman Abbott on Prohibition

A RECENT publicity sheet sent out by the National Wholesale Liquor Dealers' Association made much of a statement in regard to Dr. Lyman Abbott's position on the prohibition question, quoting Dr. Abbott as being against prohibition and justifying his position by the Bible and by the practices of Christ during his ministry. This statement prompted the editor of the Gibson City, (Ill.) Courier, to write to Dr. Abbott to verify the quotation, and a letter was received by that publication from his daughter, stating that the quotation was correct, but that it had been taken out of its proper context and misleadingly used. Dr. Abbott's secretary also wrote as follows, reports the "Courier":

"I beg to enclose an 'Open Letter' which appeared in the issue of The Outlook for October twentieth, which was written by Dr. Abbott on the occasion of the recent Prohibition campaign in the State of Ohio. This will give you Dr. Abbott's views on the subject. You may be sure that nothing that Dr. Abbott has ever said on the subject of temperance was ever intended by him to be used in favor of the saloon, and, of course, any sentences or paragraphs taken from the writings or addresses of any public man should not be considered without their context, as representing his opinions on any subject. You may be interested to know that the town where Dr. Abbott has lived for forty years—Cornwall-on-Hudson, N. Y.—has been a no-license town for many years, very largely due to the fact that Dr. Abbott has been an active worker in the campaign against the saloon, whenever the matter has come up there for decision."

## DR. ABBOTT'S TRUE POSITION.

The "Open Letter" referred to is as follows:

"Dear Sir:—I have received your letter telling me of the work of the Ohio Temperance Union, with which you are connected, and which is 'promoting a propaganda in favor of genuine temperance against prohibition in Ohio, where the question of State-wide prohibition is at issue.' You ask me for a letter which you can use in this campaign. I think I can best answer your request by an open letter, which Ohio papers are welcome to republish, and which will give my opinion to all citizens in Ohio who care to know what it is. To a previous correspondent I have already written specifically that I am not in favor of State-wide prohibition, except where a State-wide public sentiment for prohibition already exists. To that public sentiment I address myself in this letter.

"In common with most Americans, I have believed in the regulation, not the prohibition, of the liquor traffic. But the action of the liquor dealers has made regulation impossible. There have been, and are, some saloons which obey the law, but they are the exception. The great majority covertly disregard or openly defy all attempts in the community to impose special regulations upon them. The law forbids sales to minors; and the saloon not only sells to minors, but not infrequently entices minors to drink, that it may establish in them the habit and develop in them customers. The law forbids sales to habitual drunkards; and the saloon continues to sell to habitual drunkards as long as they or their friends will pay for the drinks. The law forbids sales at certain hours; and the saloon sells at

all hours if there are customers to buy. The law forbids sales on Sundays; and the saloon closes the front door and opens the side door. The law forbids sales except with meals; and fake meals are furnished to make the sale legal. The law forbids sales except by hotels; and the saloon adds bedrooms, calls itself a hotel, and becomes a house of prostitution.

"This is not true of all saloons. Now and then may be found one, especially in our larger cities, which is what your circular says Dr. Parkhurst has called it: the poor man's clubhouse, his restaurant, and even his infirmary. But these are the exceptions.

"The American people are characteristically conservative and slow in coming to a conclusion. But they are coming to the conclusion, though slowly, that the American saloon is not only a local nuisance but a National calamity and are resolving to abolish it.

"The question is not, Is beer a useful article of food?

"It is not. Is moderate drinking wrong?

"It is not. Does the Bible prohibit or permit moderate drinking?

"These questions the people would prefer to leave each individual free to determine for himself.

## THE PROHIBITORY MOVEMENT.

"But they are not willing to leave each individual to determine for himself

whether the laws enacted by the community shall be obeyed. That question the community will decide, and it will suffer any inconvenience, any deprivation, which may be necessary to secure such obedience. This is the meaning of the present prohibitory movement.

"Your letterhead gives the title of your Society, 'The Ohio Temperance Union' and your circular affirms your wish to substitute temperance for prohibition. If twenty-five years ago the brewers, the wine-growers, and the wholesale liquor dealers of the United States had united with other law-abiding citizens to compel the retail dealers to comply with such regulations of the liquor traffic as the State might enact, and to create within the liquor trade such a regard for law and such a spirit of temperance as would banish the spirit of lawlessness, which has made the average saloon not only a local nuisance but also a National calamity, the prohibitory movement never would have attained its present proportions.

"But if the people are compelled to choose between an unregulated and lawless liquor traffic and the prohibition of the liquor traffic, I do not doubt that they will choose prohibition. If we cannot reform the saloons, we shall abolish them. And if we can find no other way to abolish them, we shall abolish the distillery, the brewery, the winery, and the importation of liquor from abroad.

"LYMAN ABBOTT."

## Our Readers' Opinions

### THE MINISTER AND THE BELLUMISTS.

EDITOR THE CHRISTIAN CENTURY:

I have just read E. B. Barnes' "The Minister and the Bellumist Propaganda." Also I have noted Mr. Medbury's efforts against "Preparedness," and your occasional editorials. I have to plead guilty. I am among those who have preached "peace sermons" and am now silent in the presence of this agitation for preparedness. But my silence does not come from being afraid to speak. I should not like to be charged with being unpatriotic, nor would I like to have it said that I was lacking in Christian ideals. I am bewildered. I am in a strait betwixt two. The tide of patriotism runs strong in me. I believe in universal peace; and that it will come. But the present situation—the present emergency; Christian idealists cannot change that.

At the outbreaking of the Spanish-American War a newspaper sent representatives around to interview the ministers as to whether war was ever justifiable, and the war with Spain in particular. I answered the reporter about as follows: "If a Christian gets into a controversy with a Christian, there is but one way to settle it—arbitrate; if a savage gets into a controversy with a savage, there is but one way to settle it—fight; but if a Christian gets into a controversy with a savage, he may have to fight." I cannot make the application here lest I should seem unneutral, and the President has admonished us to be neutral. I think, however, the reader will make the application. If the United States, with all its efforts at peace, should

be assailed by a war-mad nation, would it not be wise for us to be prepared to defend ourselves? That seems to me to be beyond question. With nothing but a "scrap of paper" between us and a nation that has, with devilish ingenuity, prepared for war for years, what are we to do? I despise war; nothing has so wrought upon me as this world-catastrophe; I think of it, brood over its horrors, almost day and night. Two years ago its very possibility was unthinkable. Indeed, in one of my "peace sermons" I declared with all possible emphasis and earnestness that there never would be another great war. I believed it. Alas, I did not reckon with the War Lords. Please cut the "s" off of "Lords." I cannot be neutral, try ever so hard. In fact, I do not think there is any virtue in being neutral. In my opinion, it is no time to be neutral. Christianity, patriotism, humanity, should cry aloud in condemnation of those who started this horrible world-slaughter.

What rouses me is that we are entering upon a scheme of defense that in the end will cost billions which had never been dreamed of but for those who have proven themselves a world-menace. We must defend ourselves against these. I cannot see it any other way. Mr. Barnes says of many of his brethren: "They are timid and even reluctant to express an opinion." Well, here is my opinion, and I believe I represent a large, possibly a greater majority, of my brethren in the ministry: We are certainly not blind to the "perils of militarism." We are in the midst of conditions that we are powerless to change.

I do not like the imputation that "the preacher who believes in war policies and war preparations cannot at the same time countenance the cause of Christ." I repeat that I abhor war. And I repeat again that I am bewildered. Nor is that strange, since bewildering times have come upon us. No man knows what tomorrow may bring upon us. I think it is wise, and not un-Christian, to be prepared for any eventuality. Please do not class me as a militarist, and please do not charge me with unfaithfulness to Christian ideals. I am in a strait betwixt loyalty to the Prince of Peace, and what seems in these chaotic times a wise, sane and conservative defense program.

J. N. Jessup.

Hopkinsville, Ky.

### "OUR NEUTRALITY."

EDITOR THE CHRISTIAN CENTURY:

I have been intending writing you for some days to express my appreciation of The Christian Century. I have read the copies you sent with interest.

"The Increasing Years," in the issue of Dec. 23, is an indulgence in the thoughtful and the reminiscent, but chilled me some. To stand way down on the western slope of life, with vision obscured by the mists of the unseen and the unknown, with faith alone to buoy one for the voyage, sometimes leaves us lost in wonder. The article is good and it is necessary that such be written, read and thought about.

Edgar DeWitt Jones' article, "The Soul's Need of Silence," is of the meditative; the mystic, in the recesses of his study, philosophizing on the eventualities of life and the necessity of knowledge and belief in God. I believe though he has his dates mixed. The 46th psalm must have been written over three hundred years before the destruction of Sennacherib's army, and could not have been in commemoration of that event.

"Christmas Logic," by J. T. Stocking, I thought excellent; but the best of all was your editorial, "Henry Ford and His Adventure." In that, you sounded the shoals and depths of thoughts which the world must come to before very much progress is made.

You rebel against our complacency, against our refusal to take any steps forward; against our stupidity in always turning back, back, and back to find precedents by which to do things in an era of progress. You speak truly when you assert belief that our nation could have done much toward stopping the war, by "speaking a human word to the war-crazed nations." Truly did you write, "Our attitude was technically proper, but humanly dastardly."

I wish you could voice your ideas to the world on that very point. I wish you would in the interests of Christianity, civilization and humanity push that idea to the front and keep it there.

We as individuals or as a nation are worth nothing to the world if in a spirit of selfishness and complacency we look upon atrocities which make the world wonder with not a word of protest or murmur of disapproval. The most inconsistent thing we have done in the whole business was in assuming an attitude of neutrality, with a request from the head of the nation that we smother our sympathies and restrain expressions of opinion, and then setting apart a day of prayer in which we were to ask God to do for us that which we would not even attempt and concerning which, nationally, we refused to have an

opinion! That was the most shameful piece of diplomacy ever attempted to be worked on Heaven. Many individual prayers were no doubt earnest and sincere but as a national invocation the whole thing was unfortunate.

Our nation could today go to the van of progress and establish the peace of the world; could do things which would make the world see the futility of war and the wickedness of it, and which would make our "preparedness" program look contemptible in comparison.

J. E. Jones.

Steubenville, Ky.

### PREACHING TRUTH AND THE STANDPATTERS.

EDITOR THE CHRISTIAN CENTURY:

I have long desired to express to you my appreciation of the "Century" but out of a false modesty, no doubt, I have hesitated. The fact that I have maintained my subscription the past six years when the price could have been used most conveniently otherwise is, I think, evidence of my estimation of its value.

The manifest Christian spirit, sincerity of purpose and courage to voice the truth, when such has been so unpopular, has been a source of strength and inspiration to me. As the older generation has been crucifying you, we younger ones will build you a monument, and may God keep us from persecuting our own prophets.

Dare the Christ come again? Would we not crucify him as he was crucified before? What church among us would not be subject to the denunciations of Matthew 23?

I thank you and my Christ-like teachers and friends for making me think, but dare I think if my thinking differs from the "traditions of the fathers?"

I am prompted to write by a recent "Reader's Opinion" in the "Century," under the caption, "Sincerity and Disciples' Ministry." My advice, though unsolicited and incompetent, is: Preach the Truth as revealed to you, for though you lose your job or life thus also shall you find life. I speak only from a short (four years') experience as a student-preacher, but this I found: although my every charge had been preached to death with doctrine and was torn asunder into two or three factions—the natural fruit of such preaching—a good majority of the active membership endorse a different sort, as do also a large per cent of the inactive members, and men outside the church are seeking for such truth. Many of these latter would become active members but for the fact that a number of "standpatters" are sufficiently entrenched on the board and have a sufficient grip on the purse strings to endanger one's job. This majority can not be long kept silent, but at present they hesitate to oppose the old elder or deacon or deaconess, who has paid for the organ, built the church perhaps, and contributes most to the preacher's salary, provided he is "orthodox." Their hope is that he or she, sometimes both, may soon pass away. And when they go may God bless them and give them a mansion sufficiently removed from the others that their peace may not be disturbed by the singing of the joyful and active spirits of those whom they would not fellowship here and the many who remained outside because they could not submit to their "orthodoxy."

Floyd Mercer.

P. S.—During this vacation we and the Baptists are talking union. Prospects are

good for a real union with the name "Church of Christ." If it is completed I will send you a report. F. M.  
Palo Alto, Cal.

### THE BARNES ARTICLE.

EDITOR THE CHRISTIAN CENTURY:

I must tell you how much I enjoyed the splendid article on "The Minister and the Bellumist Propaganda," in the March 2 issue of the "Century." It is great!

I have contemplated an article on the subject, but will now wait until yours cools off.

Such utterances in our journals cannot but stimulate courage upon the part of our ministry.

Geo. P. Rutledge.

Columbus, O.

### THE NAME.

"The name of Presbyterian, Congregationalist, Methodist and Baptist, however much we may love it and however loyal we are to it now, is to give place to that name which is above every name. The day will come when those dashing waves of time and eternity shall strip off every name but one. Not our name, but the name of our Lord and Saviour, our Prophet, Priest and King, will abide, and amid the light of earth and the increasing glory of eternity, that name alone shall be read—Jesus Christ."—Dr. R. S. McArthur, noted Baptist.

### CHRIST AS A YOKEFELLOW.

A fatal mistake in life is to drag its loads in a single collar. No one was ever intended to bear his burden alone. Christ has no single collars; he only deals in yokes. A yoke is a collar for two, and the Lord himself pleads to be one of the two. He wants to share the labor of any galling burden, whether it be when we come to the exhausting ascent or to the equally exacting decline. The secret of life's peace is to drop the single collar and to accept the Master's yoke.—J. H. Jowett.

### A PERSONAL APPLICATION.

A well-known business man in Lawrence, Mass., once had a customer who contracted a debt that ran along unpaid for a year or more, and even several letters failed to bring about a settlement.

One day, while glancing over the religious notices in a local paper, the business man saw something that gave him a new idea. He went to his desk and wrote the following note to the debtor:

"My Dear Sir, I see in the local press that you are to deliver an address on Friday evening before the Y. M. C. A. on 'The Sinner's Balanced Account.' I inclose yours, as yet unbalanced, and trust that I may have the pleasure of attending your lecture."

A check came by the next mail.—Youth's Companion.

To be in sympathy with God is wise; without that sympathy we may be clever, shrewd, temporarily successful, but we put money into bags with holes and scatter our seed in stony places.—Joseph Parker.

"Do I contradict myself?" Whitman asks somewhere; and then pat comes the answer, the best answer in print, worthy of a sage or rather of a woman: "Very well, then, I contradict myself!"—R. L. Stevenson.





## EDITORIAL

### RELATIONSHIPS OF UNION CHURCHES

**P**ROBABLY the most outstanding theoretical objection to union churches is the fact that they are likely to sustain no vital relation to any large Christian body which can provide them with the assistance of denominational fellowship.

We are prepared to admit that this is a valid objection provided such a condition actually exists. Congregations need the stimulus of fellowship in some larger body of believers. They need a well organized channel for their missionary offering and other benevolences. They need the opportunities of conventional association.

But there is no reason why union churches may not enjoy these privileges as well as others. There are many such churches that possess the fellowship of the Disciples of Christ, forward their missionary offerings through the boards of this brotherhood, and send delegates to its convention. The same thing is true of other denominations.

Where the church is made up of sections of two different religious communions there is no reason why it should not preserve its relationship with both, dividing its missionary offerings and joining in the other enterprises of the two communions. This we know is done in many such instances.

Further than this, we believe that such union churches ought to create a bond of union among themselves if for no other than reasons based upon sentiment. The union movement is coming far more rapidly than any of us know. Our correspondence has borne surprising witness to the wide area over which this problem of conservation of scattered or inefficient congregations is being studied. A very large number of experiments are being tried, and in most cases with successful results.

We have no desire to see a new denomination of union churches formed, but we believe that it is possible by mutual recognition and helpfulness for these churches to live a much more effective life.

### MR. MORRISON'S LETTERS

**I**T IS a matter of regret to us that the letters which Mr. Morrison has undoubtedly written and forwarded to this office have come slowly and irregularly. This was as he forewarned us after his arrival at Panama, knowing as he did the slow methods of mail service from South American ports to the United States.

The reports of the Panama Congress are now finding their way into the press of the States. Secretary Inman has sent out copies of the commission reports made to the Congress, and they show with what thoroughness the studies were made previous to the gathering, and with what promptness the official papers on which the important discussions of the meeting were based are now being given to the public.

The deputation sent on into South America to hold the regional conferences in the leading cities of the great southern continent is now busy at that huge task, and we shall soon expect to hear from them. We can promise our readers that no reports will come more directly or bring more authoritative word than those of our editor.

LATER: Since the above was put in type an interesting article has been received from Mr. Morrison which will appear next week.

### "UNTO THE LEAST OF THESE"

**T**HE DAY approaches on which the offerings are to be made by the churches of the Disciples for the work of the National Benevolent Association.

It is a satisfaction to all Disciples that this cause, so long neglected by us, has come to be an important factor in our thought.

The Roman Catholic Church long ago set a wholesome example to the Christian world in its care for the poor and the unfortunate.

Protestantism has not been slow to take up the good work in the spirit of the Master, who made solicitude for the unprovided the test of character.

The National Benevolent Association has orphans' homes at St. Louis, Cleveland, Dallas, Denver, Atlanta and Omaha, and homes for the aged in Jacksonville, Ill., East Aurora, N. Y., and Dallas, Tex. In addition, there is a newly equipped hospital at Kansas City, also a hospital at Valparaiso, Ind.

Offerings for the support of these institutions are made in all the churches on Easter Sunday. It is a great and worthy cause.

### THE COMING CONGRESS

**T**HE Disciples' Congress which convenes in this city April 25-27 at the Sherman Hotel, will be not only a gathering of social value, but as well of intellectual stimulus.

Read over again the statement made last week by Secretary Lumley relating to the program and the arrangements, and see if you can afford to remain away.

The Congress has from its beginning performed a very important function in the progress of thought among the Disciples. It has afforded a free forum for the discussion of ideas, untrammelled by limitations of organization, restrictions of prejudice or shortness of time. It has been understood that the Congress was not intended to be a body for the formulation of doctrine, and for that reason no motions or resolutions, save those relating directly to the simple business of the time, are either entertained or voted on.

The Congress has done more to stimulate and encourage careful thinking and frank yet moderate speech than any other gathering in our history. For this very reason it has wakened the fear and opposition of the lovers of the undisturbed, while it has gratified the men who wish to think and speak with freedom on the living issues of the hour.

The coming Congress promises to be in no manner of less interest than those which have preceded it.

### A WEEK OF PRAYER

**T**HE Federal Council of the Churches of Christ in America, with the approval of the Evangelical Alliance, has prepared an admirable series of topics for a week of prayer, April 16-23, the week that is usually known as Holy Week immediately preceding Easter. These topics are as follows: Sunday, April 16, The King of Kings and his Kingdom in its Growth and Glory. The Redeemed City. Monday, April 17, Thanksgiving and Cleansing. Create in us clean hearts, O God. Tuesday, April 18, Authority and Courage. Be strong and of good courage. Wednesday, April 19, Loyalty and Unity. One body and one spirit. Thursday, April 20, Heart Searching and Consecration. Making ready the





guest chamber for the Lord. Friday, April 21. Sacrifice and Service. The Cross and its glory. Saturday, April 22. The Kingdom and its Triumph. The Gates of hell shall not prevail. Sunday, April 23. The Resurrection.

Pastors may obtain a leaflet containing these outlines with subjoined comments and biblical texts by applying to the Federal Council, 105 E. 22nd St., N. Y. Such a week of prayer would fit in with any plan of special services leading up to the Easter time.

### THE HAWAIIAN PERIL

**T**HE PEOPLE of Hawaii are among the most docile in the world. They are not a hardy race, and they have rapidly imitated the virtues and the vices of other people who have settled in their beautiful islands.

Into those regions where it is the boast of the natives that the climate is one long unvarying summer time, and that there are no serpents in any of the islands, the evils of liquor have been introduced with dire results to the population. There are upwards of one hundred and thirty liquor establishments on the islands, and the annual liquor bill amounts to three and a half millions of dollars.

A large brewery in Honolulu operated by white men does a flourishing business. There are several distilleries including one or two saki stills controlled and run by Japanese. Cargoes of whisky, rum, gin and other intoxicants are being shipped into the islands.

The liquor traffic is the cause of suffering and death. The Hawaiian race is in peril of extinction. Out of an original population of two hundred thousand only twenty-four thousand pure natives remain.

An earnest effort is being made to secure a prohibition law for the islands. Under the old kings the people successfully fought the liquor traffic and enacted laws for the prohibition of the trade in strong drink, the first laws of the kind enacted in any country. At the time of the annexation of the islands the natives petitioned Congress for a prohibition law, but the matter was referred back to the territorial government, and the traffic was allowed to come in.

Once more Congress is being petitioned for a law abolishing this crime against the people of the islands. The liquor traffic is the Hawaiian peril. Protection to that people demands the enactment of such a law.

### WHERE HOPE HAS FAILED.

(Continued from page 3.)

the conscious and absorbed devotion of the seekers after God. The world of moral ideals completes itself slowly through the sacrifices of the saints and the heroism of the brave. The one far off, divine event is the gaining of perfection by the process as a whole, and in that consummation every true soul in all the ages shares in the measure of his service. He does not survive, but he has builded his life into the mighty structure.

But if we are to trust our scientific guides, it is but a question of centuries or millenniums until this earth shall be dead and lifeless as the moon. In what manner then can that increasing volume of intelligence and virtue survive when this dreary tragedy overtakes our planet, as it has befallen others? Neither this way lies hope, it would seem. There must be some other path, or else our quest is in vain.

## Union Churches

If the union churches which are taking form in so many parts of the country were the result of some deliberate propaganda there would be less prospect for their permanence, or of the ultimate value of the movement. But they are rather the outcome of genuine needs on the part of the communities, and of an earnest desire to conserve as far as possible the forces of the kingdom. It is this spontaneous feature which makes them worthy of the serious attention of religious leaders today. They are certain to play an increasingly forceful part in the Christian work of tomorrow. The "Century" solicits other stories of union experiments.

### Union in Idaho.

Last summer I assisted in organizing the few Protestants of a community mainly Catholic. About forty people of several faiths, largely Lutheran, signed the following covenant:

"We, whose names are hereto appended, citizens of Uniontown and vicinity, believing that religious service and worship are necessary to the highest good of the community, do pledge to each other our support in maintaining a church life, calling upon God to guide and inspire us."

They organized by choosing a Superintendent of Religious Education, a Treasurer, a Secretary and a Superintendent of Meeting Place. I am preaching for them once in two weeks. These people are supporting a small but good Bible-school, and are getting along harmoniously.

On a recent visit there a young mother and father asked me to baptize their babe. The mother was raised a Presbyterian, the father a Lutheran. I explained why I could not do that, but told them

that if they wished to dedicate their child to God through a public recognition of their responsibility, I would assist them. They said they would do so. In accordance with their wishes I prepared a ritual in which each parent pledged his best efforts to rear the child for God, in which the Sunday-school through the superintendent pledged its help, and which I concluded with a blessing in the name of Jesus Christ.

Genesee, Idaho.

H. F. Barstow.

### "No Doctrinal Test" in Colorado Union.

I note your request for information concerning community churches. Wellington, Colorado, had three churches, Methodist, Baptist and Congregationalist—all with fairly good buildings. One by one they gave up for lack of support. Last fall I was called to assist in the organization of a community church. We secured the general co-operation of all the congregations as well as members of other churches, not organized. Wellington now

has a strong community church, using the largest of the church buildings and filling it at nearly every service. They also have a large Sunday-school and Christian Endeavor Society. Their pastor, who is well provided for, is a United Presbyterian minister—his name is R. H. Barr.

I have calls from other places to assist in similar organizations and will respond as soon as I can. A fundamental principle of these organizations is that they have no doctrinal test of fellowship. I teach them that it is not necessary to believe alike in order to work together and worship together.

Members of these organizations retain their memberships in the churches of their choice. Converts of these organizations are advised to unite with the church of their choice, if they choose to do so; if not, they are received in such manner as their own conscience dictates. I urge the unqualified right of private interpretation. I shall be glad to answer any questions relative to this work.

J. Mack Mills.

# The Sunday School

## AENEAS AND DORCAS.

Lesson for April 9.

**Golden Text:** In all things showing thyself an ensample of good works. Titus 2:7.

Lesson, Acts 9:32-43; (compare also Proverbs 31:10-31). Memorize verses 39, 40, (32) And it came to pass as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. (33) And there he found a certain man named Aeneas, who had kept his bed eight years; for he was palsied. (34) And Peter said unto him, Aeneas, Jesus Christ healeth thee; arise and make thy bed. And straightway he arose. (25) And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

(36) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. (37) And it came to pass in those days, that she fell sick, and died; and when they had washed her, they laid her in an upper chamber. (38) And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. (39) And Peter arose and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. (40) But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. (41) And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. (42) And it became known throughout all Joppa; and many believed on the Lord. (43) And it came to pass, that he abode many days in Joppa with one Simon a tanner.

### VERSE BY VERSE.

32. Peter went through all parts. His activities were not restricted to the city. He went everywhere.—**The saints.** Literally, "the holy ones." We apply the term to those manifesting great piety; but here it means the same as Christian.—**Lydda.** The Lod of the Old Testament and about a day's journey from Jerusalem.

33. Aeneas. The name is Greek. All we know of him is stated in the text. **Eight years.** A characteristic physician's narrative.—**Palsied.** The term among early writers is used in a wide sense and includes paralysis, entelepsy, and tetanus.

34. Jesus Christ healeth thee. Peter gives Jesus the credit for the healing, as in Acts 4:10.—**Arise and make thy bed.** For eight years others had made his bed. For the first time in that period he was able to make his own bed.—**And straightway he arose.** He obeyed promptly, which always brings good results. Obedience is the one thing needed in our day.

35. Sharon. "The plain." It was the coast land from Joppa to Caesarea. Just about thirty miles in length.

36. Tabitha. Tabitha is Aramaic and means "gazelle," a favorite type of beauty.—**Dorcas** is the Greek translation of "Tabitha."—**Full of good works.** She was helpful in the community. Her life commended itself to the people as being worth while.

37. In those days. During the time Peter was at Lydda.—**Upper chamber.** This was a room set apart for some special purpose, such as meetings, prayer, etc. In this case it was a chamber for the dead.

38. Delay not to come unto us. It is not stated in the text as to how much the disciples intended Peter should do when he arrived at Joppa.

39. All the widows. They may have been the associates of Dorcas or those she helped while living in Joppa. **Coats.** Tunic. **Garment.** The ampler outer garment.

40. Peter put them all out. The scene may have suggested to Peter the raising of Jairus' daughter by Jesus. He naturally followed, in the main, the method of the great physician upon this occasion.

41. Presented her alive. The saints and widows never expected to see her alive. Their joy on entering the room is in striking contrast with the sorrow of their exit.

42. Became known. The people told each other of the work of Peter. The gospel is most effective when transmitted by human personality.—**Mary believed on the Lord.** It was a good testimony to the work of Peter that the people of the city could see their Lord. This is not always true, for often the worker and not Jesus is seen.

43. Many days in Joppa. Joppa was a

large city and this may have been the reason for the length of Peter's sojourn.—**Simon a tanner.** It was unlawful for a Jew to touch a dead animal, hence the tanners were "unclean" and were compelled to live on the edge of the town.

### Test Questions.

1. Where is Lydda?
2. Where did Peter go from Jerusalem?
3. Who are the "saints"?
4. Why did Peter ask Aeneas to make his bed?
5. Where is Joppa?
6. What noted person lived at Joppa?
7. Why was Dorcas greatly beloved?
8. Why did the friends of Dorcas send for Peter?
9. Why did Peter send out the mourners?
10. What was the effect of the healing?
11. Who was given the credit?
12. Why had Dorcas two names?
13. What is the spiritual value of the lesson?
14. Are there many Dorcases today?
15. What purpose have these stories?

## Lives That Count

The Lesson in Today's Life.

By ASA McDANIEL.

THE days are here when men and women must count in order to be counted in the work of life. There remain, however, a very large number of men and women in all walks of life as well as in our churches who do not count. They are respectable people, even good people, but they do not take an office, they do not teach in the Bible-school, they do not help in any of the organizations of the church. They do not give themselves in any way to the work of the church, and do not always attend as faithfully as could be expected. They simply don't count. We do not miss them when "the time of their departure is at hand."

The story of our lesson is a beautiful example of a life lived for others in some useful way. We have many such incidents in life if we could take the time to notice them. One has just occurred. A little boy comes running down the street on an errand for some one. The cry of a little girl attracted my attention; just then the two met. The little boy who was the girl's senior by four or five years, stopped and listened to the little girl's story. It was some time before he could find out just what was the matter. The conversation would have been interesting had one been close enough to have heard it; but the attitudes of the children made one feel the tenderness that must have been in the words. After looking at a piece of paper the manly little fellow learned that the girl had been sent on an errand and had lost her way. He took the little girl by the hand and the last one could see of them was two little feet hurrying up the street alongside their youthful guide. This is one story gathered out of many similar ones in modern life.

Not every boy and girl can do the clever, the perfect, the costly, the heroic, but all of us can do the helpful thing, and do it for the sake of Jesus and the good of our fellows. This will be a good work and many of such to our credit will make our life "full of good works." In order that it may be a good work, however, it must have good thought, a good motive, and a good aim. Read in this connection Paul's charming description of the prompting motive of all good works, in the thirteenth chapter of first Corinthians. Then take the motto of the business world, "Do it now," and go out to help the people with whom you live.

Don't wait until you are as old as Dorcas, or have plenty of money to give away. You may not be able to make garments, but you are able to render some helpful service to your day and generation.

Two pictures of life come to me out of recent experiences. I was called to officiate at the funeral of two people in the same place and with much the same crowd at both services. This was the point of interest. At the one, the people were recounting the good deeds of the departed, and how much the community had lost. Many expressions of personal loss were narrated by the company. The other occasion was very different; while it was a larger gathering, the conversations did not linger about the dead. They were all of general interest, composed for the most part of incidents from the daily routine of life. The deceased at the first funeral was an open-hearted, unselfish person; the other was a selfish and self-centered individual, and the crowd was very unconsciously recording its appreciation of the two lives.

The power of self-sacrifice is that it conquers the heart. When you have tried all other weapons, try this. It is the sharpest sword in the arsenal of heaven.—J. M. Stiffler.

"I understand the text, all right," remarked Aunt Ann Peebles, after the sermon was over; "but the preacher's explanation of it puzzled me a good deal."—Chicago Tribune.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

Lord, be patient still; suffer us yet a while longer: with our broken purposes of good, with our idle endeavors against evil, suffer us a while longer to endure, and (if it may be) help us to do better.—R. L. Stevenson.

Only as a nation is steadied, guided and inspired by Christian principles will it fulfill its destiny; otherwise it will pass the way of other nations which have perished from the earth. . . . The greatest peril of the nation is secularism.—John R. Mott.



# Disciples Table Talk

## Texas Christian University Has New Head.

L. D. Anderson, pastor of First church, Dallas, Texas, has been elected president of Texas Christian University, and has been released by his congregation to assume this new task. Mr. Anderson was graduated from Kentucky University, Lexington, in 1900 and received a degree from Texas Christian University in 1905. He was pastor of First church, Dallas, for four years. Before that he was pastor at Palestine, Tex., for nine years and was pastor at Ennis for three years before going to Palestine. He succeeds Dr. F. D. Kershner as president of the university, Dr. Kershner having resigned early in this school year to take the editorship of the Christian-Evangelist.

## First Church, Ft. Worth, Tex., Dedicated.

The new \$100,000 home of First church, Ft. Worth, Tex., was dedicated early this month. L. D. Anderson, pastor of the church, led in the arduous task of building the edifice and large credit is given him for the final success of the effort. After the dedication a week of services was held in the new building, and one evening was celebrated as Texas Christian University night. A feature of this was the presentation of Mr. Anderson, pastor of the church, as president-elect of T. C. U. Colby D. Hall and Clinton Lockhart gave the addresses of the evening. At the first session of the Bible-school held in the new building there was an attendance of 1,296 present.

## Cultivating the Men at Ionia, Mich.

R. B. Chapman, pastor at Ionia, Mich., reports a special series of Sunday evening meetings. The brotherhood has taken entire charge for the last four Sunday evenings—with the exception of a short sermon by the pastor. A ten minute talk was given by a member of the brotherhood at each service. The topics chosen were: "The Men and Millions Movement," "The Man of Today," "Live Wires," and "The Panama Conference." The church was completely filled on each occasion. The good effect was not only evident in the increased attendance but also in the fact that the men have been put to work, writes Mr. Chapman. Last Sunday evening the pastor began a series of "Lodge Nights," having invited five of the leading fraternal organizations to attend services on a specified date for each. The orders invited and the subjects for each are: March 12—Masons: "The Temple of Character." March 19—K. of P. "The Knight of Now." March 26—Moose: "The True Fraternalism." April 2—I. O. O. F.: "The Genius of Brotherhood." April 9—Elks: "The Safe Nation." At the morning services during Lent, Mr. Chapman is giving a series of talks on "The Grand Divisions of the Saviour's Life," following Stalker's outline.

## Pontiac, Ill., Church Receives Gift.

Ernest H. Reed, pastor, reports that his church at Pontiac, Ill., has just had the good fortune of hearing that it has been the beneficiary in the will of the late Samuel Earp, a citizen of Pontiac, to the extent of \$3,000. The amount is to be invested in first mortgages and the interest applied to the current expenses of the congregation. At a recent morning service, resolutions of appreciation were adopted, a copy of which will be sent to the family of Mr. Earp, and a copy spread upon the records of the church. Mr. Earp's first wife was a Disciple, he himself being a Baptist, but always friendly to the Christian church.

## Conservative Eastern Work Yields Before Aggressive Efforts.

T. E. Winter, pastor at Third church, Philadelphia, faced a difficult task when he

left Missouri about two years ago to take a pulpit in the "conservative East." But that he has made good is seen from the report of his past year's work in this field. The annual meeting showed by its reports a splendid year's progress. There were 108 accessions at regular services during the year, 82 by baptism. Lost by letters and otherwise 23, leaving a net gain of 85. A Boy Scout Troop, a Young Women's Mission Circle, and a Y. P. S. C. E., were formed during the year, and all are doing good work. The church treasurer reported a balance in the treasury and all bills paid. The church and its auxiliary organizations raised during the year for current expenses, \$6,028.12; for missions and benevolences, \$1,411.59; and for the building fund, \$1,027.80. The present church membership is 654, and the Bible-school enrollment is 797, including Home Department and Cradle Roll. Since January 1, 1916, there have been about 40 added to the church at regular services.

## Kansas City Men's Classes in Attendance Campaign.

The men's classes of the Disciples churches of Kansas City, Mo., stood second in the number of men enrolled at last report. The Baptists stood first. This is a campaign which has as its goal, "15,000 by the time the Billy Sunday meetings open in April." Here is the standing of the various churches when last reported: Baptist, 1,330; Disciples, 1,412; Congregational, 227; Evangelical, 113; Friends, 60; Methodist Episcopal, 1,504; Methodist Episcopal, South 756; Methodist Protestant, 22; Presbyterian, U. S. A., 883; Presbyterian, U. S., 237; Re-

formed, 24; Reformed Presbyterian, 15; United Brethren, 40; United Presbyterian, 23.

## Charles M. Sharpe from a New Angle.

Charles M. Sharpe, of the Divinity House at the University of Chicago, is usually thought of as teacher, but a new phase of his personality is emphasized in a recent letter received from W. Garnet Alcorn, pastor at Monroe City, Mo. The following is an interesting excerpt: "Dr. Sharpe is known to most of us as a teacher. Few of us know him as an evangelist. Indeed, we would hardly expect to find in the thorough and scholarly professor much of evangelistic fervor. The fact is that those who know him only as a teacher, only partly know him with the best and most genial sides of his nature to be discovered. It is possible, too, that those unacquainted with his evangelistic disposition will fear that his message will be academic and negative. But here again he will disappoint those fears and surprise us. He possesses the power to keep his audience wide awake and interested in every word he speaks. Dr. Sharpe has left some profound impressions on this community. He has made every doubter feel the certainty of God. His sermons on the 'Unseen Presence' made every one aware of the reality and nearness of God. Is Jesus Christ the son of God? Every sermon was shot through with the affirmation of this fact. There is no uncertainty in the minds of the people on that question. Then as to the Bible and the religion of Jesus there is but one feeling, and that is of Dr. Sharpe's confidence in them. The visible results of the meeting are, 16 added, and when it is remembered that the field had been well gleaned for the past months at the regular services those results represent a larger ingathering than would be yielded by many a larger field. All the adult confessions were men and heads of families. As the pastor of this church I am

## The Easter Call the Call of Christ

The call for a generous Easter is not simply the call of a few individuals or a society. It is the call for help from the sister in Christ who has suddenly been bereft of husband and home. She is the sole support of her family of little ones. She cannot leave them behind her and she cannot take them with her to work. She turns in her helplessness to her brethren in the Christian faith because she remembers that their Master and hers exhorted his followers to bear one another's burdens as an evidence of their love to him.

It is the call of the orphan child. He is a stranger in this big world. He has lost his protector and guide. He is surrounded with dangers. He has no one to bathe his wounds, to kiss away his hurts, to comfort his heart, to guide his feet in the paths of virtue, to teach his heart to love God. He has no home. He has no mother. Where shall he go in this hour of his sorest need if not to the church of the compassionate Christ? The Easter call is his call to us to follow

his example in taking these little ones in our arms and in bestowing our blessing upon them.

The Easter call is the call of the aged follower of Christ who has reached the end of his journey alone. He is infirm. He has no substance for the needed comfort of tired body while he awaits the Master's call. He shivers with the cold. He is hungry. The storms beat mercilessly upon his old, gray head. All of this has come to him possibly because of his fidelity to Jesus. His appeal is the appeal of the Christ himself. He, not they, holds out pleading hands for help. He says, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

What will your answer be on April 23? Will it be a great Easter offering? Will it be, therefore, food, clothing, shelter and love to these for whom Christ died? The National Benevolent Association, 2955 North Euclid Ave., St. Louis, awaits your answer.

## Great Gains in Foreign Missions

The returns for the March Offering are encouraging. Only a start, however, has been made. It will require all of March and April to reveal the real situation.

Comparing the receipts of the first fifteen days of March with the corresponding fifteen days of 1915, shows that the churches as churches have made a gain in their offerings of \$5,213. This is splendid!

The gain in the number of contributing churches for the fifteen days is 249. We are sure the friends will rejoice over this gain also. It is very gratifying.

The Endeavor Societies show a gain in their offerings for the fifteen days of \$414.

The total gain for the missionary year up to and including March 15, is even more gratifying. The churches have gained in their gifts \$10,620. The increase in the

number of contributing churches is 451. The Christian Endeavor Societies gained \$1,869 in their gifts. The total gain on the year, including all gifts, \$9,937.

There was a gain every day for the first fifteen days of March with only one exception.

And during the first fifteen days of March eight new Living-link churches were reported.

The churches and friends everywhere are making a good start. Now for a united and enthusiastic "drive" all along the line to reach the \$500,000 mark! It can be done. It must be done.

Let there be no more marking time in any church. Onward, onward! Please send your offerings promptly to F. M. Rains, Secretary, Cincinnati, O.



more than pleased with the outcome. I am convinced that the type of evangelism he represents is that for which our churches are waiting and the kind that will save the evangelistic spirit to our movement."

#### New Church Organized in Kentucky County Seat.

W. A. Fite, pastor at Ashland, Ky., reports that with the assistance of D. Emmet Synder, of Danville, O., he recently closed a three weeks' meeting in Catlettsburg, Ky. There was no church of the Disciples in this county seat town of 5,000 when the meeting began. Now there is an organization of 76 members. Half of these 76 additions were by confession and baptism. A Bible-school has been organized with an attendance of about 50. The new church proposes to hold prayer-meeting every Wednesday night. A Ladies' Aid has been organized. The Lord's Supper will be observed every week. Officers of the church and organizations have been elected. The meeting was held in the court-house. Large congregations attended the services. The new church will have the use of the high school auditorium for the time being and Mr. Fite will preach on Sunday afternoons until a pastor can be located. The church is looking forward to a new home. Mr. Fite speaks highly of Mr. Snyder's services during the meetings.

#### Indiana's Churches to Meet in Convention at Danville.

May 15-18 is the date set for the State Convention of Indiana Disciples to be held at Danville. Charles O. Lee is pastor here and reports that preparations are in progress. He also reports forward steps in the Danville church: Over \$100 was raised for foreign missions and four persons were added to the church membership on a recent Sunday.

#### A New Trustee for Phillips University, Enid, Okla.

A. R. Spicer, State Secretary of the Oklahoma Christian Missionary Society, was on March 2 at the Board Meeting of Trustees of Phillips University, unanimously voted the trusteeship on the board made vacant by the death of E. V. Zollars. In addition to his arduous duties as State Secretary, he will accept this new responsibility.

#### New Sharon, Pa., Pastor Leads in Forward Steps.

R. J. Bennett's work at Sharon, Pa., is reported on the up-grade by one of his church leaders. The Bible-school rooms have to be opened almost every Sunday to accommodate the people coming to hear the preacher. Special lecture-sermons and sermons to Juniors are features of his programs. A fine choir and orchestra have been built up since his coming last December. Both the church and Bible-school are in a campaign to double the membership, attendance, offerings and efficiency within five years. An "Each-One-Win-One" effort is being made. The first Sunday of April will be observed as Visitors' Sunday. Mr. Bennett is a graduate of Bethany college, spent a year in Indiana State University and received his Master's degree and his degree in divinity from Yale. His graduating thesis at Yale Divinity School was "The Proposed Union of the Baptists and Disciples." Mr. Bennett has held pastorates in Ohio, Indiana, Pennsylvania and Connecticut. For two years he taught in Kenka college, New York.

#### Lincoln, Neb., Brotherhood Hears State Notable.

Frank M. Coffey, Commissioner of Labor of Nebraska, spoke recently to the men of the Berean Brotherhood, First church, Lincoln, Neb., on "Labor Problems." Mr. Coffey is a new kind of state labor commissioner in Nebraska. He is not a politician, and was appointed by a governor who is of another political party. He is a laboring man himself, a printer, who, by his unaided efforts, has acquired an education. He has been admitted to the bar of the state, and knows more than any other person in the state about the Nebraska workmen's compensation act and its practical application.

#### W. A. Shullenberger Accepts Call to Des Moines, Central.

Since Finis Idleman left Central church, Des Moines, for the work at Central, New York, the Des Moines leaders have been eagerly searching for his successor. A few



Rev. W. A. Shullenberger.

weeks ago W. A. Shullenberger, of Mexico, Mo., visited the church and a call was at once extended him. The report comes of his acceptance, to begin service in the new field immediately after April 1.

#### New Plans at Irving Park, Chicago.

W. G. Winn, pastor at Irving Park church, Chicago, is leading his people into some new

methods of work which have proved quite successful. Every Sunday morning, as a part of the opening exercises at the church service, Mr. Winn preaches a sermon to the children, who are thus held for morning worship until after communion service. The Wednesday evening meeting now takes the form of a Bible-class, enrolling twenty-five or thirty persons; a study is being made of the outlines of Bible history. A new plan is the giving during the early part of the evening services of "sacred victrola concerts," in which only the works of the masters are used; talks are given also on the great composers. An Easter efficiency excursion is being promoted with success, a thousand cards having been distributed in connection with the campaign. For next winter a school of religious education is being planned.

#### Chicago Young Men's Class Dedicates New Room.

A church school noted for its adult classes is Jackson Blvd. school, Chicago, of which Burt Segur is superintendent, and Austin Hunter pastor. One of the liveliest organizations in the school is the young men's class taught by Mr. Wollom. On March 19 this class dedicated a fine, new room of its own, seating about 125 persons; this room was cut out of the gallery. The Jackson Blvd. school is now promoting a campaign of enlargement and improvement looking toward Easter. With an average attendance now of over 600, the school has set its aim at 800 average by Easter. Other points considered in the special campaign are: Officers and teachers present at the conferences; percentage of enrollment present in classes; personal service work through the week. A remarkably successful feature of the work at this school is the Wednesday evening group conferences. There are four department conferences in session, also groups of class presidents, of membership committee chairmen, etc. About sixty persons usually attend the conferences.

## Facts and Figures from Disciples Fields

### EVANGELISTIC MEETINGS.

Seattle, Wash., First, W. L. Fisher, pastor; W. F. Turner, evangelist; begin April 2. Veedersburg, Ind., O. W. McGaughey, pastor; H. A. Davis and H. C. Hohgatt, evangelists; 28-16 confessions; closed.

Union City, Tenn., J. R. Farris, pastor, preaching. Will begin April 16. Brenham, Tex., J. H. O. Smith, evangelist; April.

Seattle, Wash., University church, C. Kleihauer, pastor, preaching. April.

St. Louis, Mo., Compton Hgts., C. A. Cole, pastor; W. T. McLain, evangelist; begins April 9.

Houston, Tex., South End, W. S. Lockhart, pastor; E. E. Davidson, evangelist.

Cimarron, Kan., Galen L. Rose, pastor, preaching; H. E. Winters, singing; begins April 9.

Lynn, Ind., Owen Livengood, pastor; Yeuell and Yearsley, evangelists; 25; continue.

Cedar Rapids, Ia., W. M. White, pastor; W. H. Book, evangelist.

Bellevue, Pa., F. A. Bright, pastor, preaching.

Abilene, Kan., J. A. Sinclair, pastor, preaching; C. M. Ridenour, singing. April 2.

Fairmount, W. Va., J. J. Taylor, evangelist.

Moulton, Ia., H. E. Warren, pastor; Minges company, evangelists.

Richmond, Ind., L. E. Murray, pastor; Roy L. Brown, evangelist.

Savannah, Ga., A. R. Moore, pastor; R. L. Brown, evangelist. April.

Keokuk, Ia., union meeting, Scoville company; 2,600; continue.

Pittsburg, Kan., S. I. Smith, pastor, James Small and W. H. Pinkerton, evangelists; 69; continue.

East Palestine, O., Hiram Van Voorhis, pastor; Miller company, evangelists.

Grand Rapids, Mich., A. W. Higby, pastor, preaching. April.

### CALLS.

W. A. Shullenberger, Mexico, Mo. to Des Moines, Ia., Central. Will begin April 1.

B. H. Cleaver, Shelbina, Mo., to Canton, Ill. No decision.

E. W. Bowers, Springfield, to Lancaster, Mo. Has begun work.

G. W. Bassett, Waxahachie, Tex., to Dodge City, Kan. Accepts.

L. A. Betcher, Sayre, to Lindsay, Okla. Has begun work.

H. H. Wagner, Star City, to Frankton, Ind. Accepts.

D. A. Leake, to Columbus, Miss. Has begun work.

W. H. Hardaker, Ft. Dodge, to Sutherland, Ia. Has begun work.

S. M. Smith, to Tarkio, Mo. Has begun work.

S. H. Bartlett, to McConnellsville, O. Accepts.

L. A. Betcher, Sayre, to Lindsay, Okla. April 1.

W. A. Lyle, to Haskell, Tex., March 1.

Leander Lane, Pasadena, to Artesia, Cal. Accepts.

J. W. Van de Walker, to Washington, Kan. March 1.

F. S. White, Edgar, to Trumbull, Neb. March 26.

Geo. Kincaid, Malden, to Opportunity, Wash. Accepts.

D. A. Leak, West Point, to Columbus, Miss. Accepts.

S. B. Waggoner, Ayden, N. C., to Trinidad, Colo. April 6.

W. A. Lyle, Clarksville, to Haskell, First. Began March 1.

### RESIGNATIONS.

F. F. Paris, Des Moines, Ia., Capitol Hill.

W. T. Hocker, English, Ind.

F. G. Myrick, La Fontaine, Ind.

Floyd A. Ross, Seattle, Wash., Central; will evangelize.

Rome G. Jones, Poseyville, Ind. May 1.

I. A. Wilson, Marion, Kan.

M. Sorenson, Mt. Vernon, Ind.

G. W. Bullock, Terre Haute, Ind., Second.

Price E. Cross, Evansville, Ind., Bethany.

Grover Stewart, North Dallas, Tex. Will enter University of Chicago.

C. S. Vail, So. Pasadena, Cal.

Thos. H. Popplewell, Windsor, Mo.

Missions at Bethany Park, Ind.

Lord's Day, August 6, at Bethany Assembly will be Christian Missions Day. R. A. Doan, secretary of the Foreign Society, will bring a message at the morning hour. Mr. Doan spent one year in China and Japan, and speaks from knowledge thus gained. F. W. Burnham, president of the American Society, will speak at night.

Another Wednesday Evening Plan is Reported.

W. N. Johnson, pastor at Orrville, O., for the past year, has been reading the stories of successful Wednesday evening plans reported in these columns, and sends in still another interesting story. This congregation is making an especial effort to make the church the social center for the young people, and to that end maintains open house each Wednesday evening, with different organizations responsible for the program and entertainment. A feature of this social plan is to bring in each month a live man to give an address. As soon as tables and a bookcase can be furnished, the Bible-school rooms will be opened for a reading room, to which the young people can come at least one night each week. The last Sunday of March has been set as Liquidation Day in the church and Bible-school. An effort will be made on this day to raise sufficient funds to pay off all indebtedness. A banner attendance at church and school will be striven for.

Plymouth, Ill., Church Builds Gymnasium and Community House.

One of the largest and most effective programs outlined by any church in Illinois is that which the Plymouth Ill. church has outlined under the efficient leadership of W. A. Taylor. When Mr. Taylor took charge of this work last October (he only gives one-fourth time to the church) he found it disorganized and the membership wholly discouraged. He began at once to plan definite things for the church. The first thing attempted was to build up the Bible-school, which is now four times as large as at that time and much more efficient. He soon saw the need of providing for the social life of the young people, and Mr. and Mrs. William F. Meschere opened their spacious home for this purpose. This need became so apparent that at a meeting of the young people last month it was decided to build a Gymnasium and Community House in order to supply the proper social life and entertainment for the young people. Ground was broken for the erection of this building a few days ago, and the work will be pushed as rapidly as possible to completion. This is not a strong church numerically or financially, and the new building will represent sacrifice for the sake of better life. Mr. Taylor is an expert rural and village church man. This is the fourth church within thirty miles of each other that he has saved and built up in the last few years. Geo. W. Wise, of Camp Point, sends these facts about this very unusual village achievement.

BRIEF NEWS NOTES.

—Allen T. Shaw, pastor at Mt. Sterling, Ill., delivered a lecture at Meredosia, Ill., under the Parent-Teachers' Association. Mr. Shaw is being called on for several commencement addresses this year, and will visit Missouri in the course of his journeyings. He would like to hold a vacation meeting in some town of Michigan, or northern Indiana or Illinois, during the month of August. Mr. Shaw leads his own music.

—With the aim of raising funds for the erection of a new church building at Enid, Okla., to take the place of the one recently destroyed by fire, a rally week was observed early in the month. Z. A. Harris, of Blackwell, speaking at most of the services.

—Central church, Dallas, Tex., was badly damaged by fire on March 10. The loss is estimated at \$13,000. There is an insurance of \$22,000 on the building. Harry D. Smith announces that services will not be interfered with by the damage.

# ROYAL BAKING POWDER

Absolutely Pure

No Alum—No Phosphate

—Z. T. Sweeney, of Columbus, Ind., chairman of the foreign relations committee of the Disciples, recently gave an address at Vine St. church, Nashville, Tenn., on the progress of the Christian religion in Russia.

—J. W. Baker has resigned as superintendent of missions in West Washington.

—The Canton, O., Bible-school building contains 56 rooms, and accommodates 4,000 persons.

—A. I. Zeller has installed a moving picture machine at Chicago Heights church.

—R. P. Meeks, for many years a pastor in Tennessee Disciple churches, died in a St. Louis hospital early in March, after a lingering illness and an operation.

—F. W. Norton, of Detroit, has been supplying at Norwood, O., church, to which J. J. Tisdall comes in a few days. Vernon Stauffer, of Hiram, will preach at Wilson Avenue, Columbus, O., until a successor is found to Mr. Tisdall.

—A. P. Cobb, of Decatur, will manage Chautauquas, at Pontiac and Pana., Ill., this year.

—The Business Men's Class, at Washington, Ind., taught by M. S. Hastings, is said to be the largest in Southern Indiana.

—R. J. Bennett is preaching a series of sermons on "The Essentials of the Gospel" at Central church, Sharon, Pa. These sermons are being reprinted in the local papers.

## What is Happening to Chicago Disciple Churches

By Orvis Fairlee Jordan.

The study of city churches is of the deepest importance to the future of Christianity. It is well known that Protestantism is on the wane in many cities. Chicago, the second city in America, and the fourth in the world, has suffered an actual loss in Sunday-school attendance in recent years, though the city is growing a hundred thousand in population per annum. Many denominational leaders, reporting for organizations that spend from fifty to a hundred and fifty thousand dollars annually on city mission work, say their organizations are "marking time."

The statistics for the Disciples of Christ in Chicago are no more reliable than the pastors and church clerks make them. Not every church reports every year. The figures given below are taken from the two year-books of the Illinois Christian Missionary Society of the years 1910 and 1915 respectively.

In that period one church died and three new ones were born. In point of number of organizations, there has been an increase. The following are the statistics as to membership:

	Year.	Percent
	1910	1915 gain.
Armitage Ave. . . . .	20	.100
Armour Ave. . . . .	50	.80
Ashland Ave. . . . .	194	.61
Austin. . . . .	150	.100
Chicago Heights. . . . .	125	.84
Douglas Park. . . . .	84	.51
Englewood. . . . .	610	.11
Edgewater. . . . .	60	....
Evanston. . . . .	104	.47
Harvey. . . . .	165	.02
Hyde Park. . . . .	175	.43
Irving Park. . . . .	153	.54
Jackson Blvd. . . . .	720	.25
Maywood. . . . .	40	.30
Memorial. . . . .	425	.03
Metropolitan. . . . .	250	.50
Morgan Park. . . . .	30	....
Monroe St. . . . .	201	.35
Russian Mission. . . . .	30	....
Sheffield Ave. . . . .	190	.08
South Chicago. . . . .	72	.59

West End. . . . .	87	.47	.46
West Pullman. . . . .	70	.60	.14
	4485	4878	.09

These who know the environment of the churches represented in these tables know that the churches that are surrounded by the smaller number of immigrants have tended to have the best growth. The building of a good plant has in some cases brought very high percentage of increase. The residential suburbs are the places where the progress is easiest and surest.

The training of the minister is a marked factor in the development of the city church. Those who have watched the ministry in these churches for the past five years will testify that the churches suffering loss have usually been those with ministers having less training, and those that have made the gain have usually been those with the better training. The self-trained man sometimes succeeds in a marked way in the pastorate, as elsewhere, but his chances are poorer in the city than in town or country.

Only one of these churches does not have its own minister, though in some cases the minister has secular employment as well. Probably the time has come in this city group for the organization of new Sunday-schools, mothered for a time by older schools, but later to be given the attention of pastors, by the city missionary society. The various denominations make their growth by planting such schools on the outskirts of the city following the lines of transportation.

In spite of contrary reports, the members of Chicago churches are a united group. Any clerical person who has ever tried to divide the group has discovered in the end how real this unity is. Like all other religious bodies, the Disciples have been facing the modern changes in theological definition, but they may be trusted to carry the big convictions which have been strengthened by the years to an ever-increasing number of seekers after religious truth.

—Evangelist Clyde L. Fife is being considered by many of the church people of Sacramento, Cal., for a union tabernacle meeting there this summer or fall. Mr. Fife, with his brothers and sister, emphasizes the Gospel message with a wide variety of song and music.

—T. W. Grafton, pastor at Third church, Indianapolis, made some strong statements in his pulpit recently concerning corruption in public offices. "Public officials who take their oath of office swearing to uphold the laws which they are entrusted to enforce, and who have no intention of doing so, are guilty of taking the name of God in vain," Mr. Grafton declared.

—The Disciples church joined with First Baptist church at Waterloo, Ia., in a very successful revival series. L. C. Moore leads the work at the former church.

—The convention of the churches of North California will be held at Garfield Park, Santa Cruz, July 10-16.

—The St. Louis City Missionary Society has again called B. A. Abbott to its presidency.

—The Cleveland Men and Millions campaign realized a total of \$100,000 for this splendid work.

—J. A. Barnett, of Moline, Ill., has been speaking at a number of noonday meetings at the Rock Island railroad shops, at Silvis, Ill.

—Prospects are bright for the most successful assembly in the history of Bethany Park, under the aggressive leadership of W. E. M. Hackleman.

—J. H. Mohorter, national leader in Disciple benevolences, rightly asks the attention of the churches from now until after the Easter offering.

—J. B. Hunley of Ivanhoe Park Church, Kansas City, Mo., recently exchanged pulpits with A. W. Kokendoffer, pastor at Sedalia, Mo.

A revival was recently held at the Kansas Reformatory, at Hutchinson, and over a hundred men converted. M. Lee Sorey, the Disciples' church, was one of the leaders in this work.

—Central church, Indianapolis, was host to the annual state intercollegiate oratorical contest, in which seven colleges were represented.

—Arthur Long, pastor at Coffeyville, Kan., recently preached a sermon to the children of his church on the theme, "Why is Love Like a Lump of Coal?"

—Charles Campbell Fife, heir to W. A. Fife, pastor at Ashland, Ky., arrived on March 8. "He wears the name of Campbell for Thomas and Alexander Campbell," Mr. Fife writes.

—The adult classes at Springfield, O., school are conducting a campaign for new members of three months, and are making use of the "Attendance Builders" published by the Disciples' Publication Society.

—The Men and Millions Team opened its campaign in Des Moines on March 19. Among the workers are: Dr. R. J. Dye, H. P. Shaw and W. E. Gordon, missionaries; Henry Dethick, F. W. Burnham, R. A. Doan, J. H. Booth, W. R. Warren and H. O. Pritchard.

—Iowa Disciples will meet in annual convention at Osceola, the first week in May, where W. C. Cole ministers.

—G. L. Snively dedicated the new building at Jefferson, Ia., where D. E. Milard is pastor. Over \$13,000 was raised in cash and pledges, although but about \$11,000 was needed.

—Peru, Ind., church, under the leadership of the pastor, T. J. Brock, will build a new church home.

—J. M. Vawter is organizing his men at Jeffersonville, Ind. A hundred have already been enlisted.

—At the recent convention of student volunteers held at Bloomington, Ind., the entire student body from the College of Missions, Indianapolis, was in attendance.

—R. A. Miller, of the Men and Millions Movement, addressed a great Laymen's Mis-

sionary conference at Indianapolis, recently held.

—The regular Union Ministers' Meeting of Chicago was dated for March 27 at 10:30, at First Methodist church, corner Clark and Washington. The speakers: Charles K. Carpenter, of First Methodist church, Oak Park, Ill.; John Timothy Stone, of Fourth Presbyterian church, Chicago, and Paul Rader, of Moody Institute, Chicago.

—Bethany Assembly meets July 26, and closes Aug. 18. One of the unique features of the program will be a series of lectures by ten Hoosier preachers. These lectures will be given by E. W. Cole, Huntington; E. R. Edwards, Logansport; W. R. Warren, Indianapolis; C. M. Yocum, Rushville; F. E. Smith, Muncie; D. H. Shields, Kokomo; B. F. Daily, Indianapolis; A. L. Ward, Lebanon; F. E. Jaynes, Wabash, and Prof. C. E. Underwood, Indianapolis. Each speaker will select his own subject without reference to that of any other speaker.

—Michigan churches will assemble in state convention July 11-14, at Lansing.

—Franklin St. church, Grand Rapids, Mich., has adopted a slogan of "At least one new member at every meeting."

—Beardstown, Ill., church, G. W. Morton, pastor, is making an effort to double attendance at church services, Bible-school and Christian Endeavor meetings by Easter.

—In harmony with the plans of "Clean-Up Week" at Paris, Ill., First church, led by H. H. Peters, spent several hundred dollars in improving and cleaning up its property.

—John L. Brandt, of First church, St. Louis, Mo., is being personally guarded by members of his church, since he has become involved in controversy over vice conditions in the Missouri city. Dr. Brandt is chairman of the Legislative Committee of the Evangelical Alliance.

Funds subscribed for the new First church at St. Joseph, Mo., have reached \$37,000. As soon as \$50,000 is reached, the architect will begin his work on the new \$100,000 structure.

Fifteen thousand dollars was raised in twenty minutes by Traverce Harrison, pastor at Bellefontaine, O., in a service held at Washingtonville to defray the indebtedness on the new building there.

—H. O. Breeden, of Fresno, Cal., church, has been chosen president of the Federation of Churches of California. The Federation consists of all the churches of the state, of all denominations. Dr. Breeden's predecessor was Bishop Edwin Hughes, of San Francisco.



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